15: U.S. Navy--30 [5] (no date) 1944 Formosans
116, 595, 597, 581, 591

"If a couple is so unfortunate as to have no male issue they may resort to either or both of two practices. If the husband can afford it, a secondary wife can be taken into the home, whose male offspring will have the full status of heirs and will, in all probability, be reared by the first wife. If a secondary wife is not taken, or if there are no sons of such a union, then adoption is resorted to. The son of another family (never the first son or heir) can be adopted outright or taken as the husband of a daughter of the house. This last arrangement is preferred, for it establishes a blood connection. The new son-in-law assumes the name of his bride's house and may take up residence in it. This arrangement often results in unhappy family situations, for the adopting family is usually in much better economic circumstance than the family of the young man adopted, and he is subject to a sense of accepted social inferiority. There are, however, instances of arrangements between well-to-do friends who wish to link the fortunes of their houses."

45:Stanford U. S-4, 5 1956 AD1 Formosa
AD1

587 586 Second marriages are usually looked down upon, but in order to perpetuate the family line a childless widow may marry again. Divorce, although the rate has been increasing in recent years because of financial difficulties and the growing independence of women, is not as serious a problem in Formosa as it is in the United States. Formosa's divorce rate in 1953 was as low as 0.45 per 1,000 population, as compared with a rate of 2.48 per 1,000 population in 1951 in the United States.[15] For good or ill, a popular adage that a virtuous woman does not marry twice is often repeated, and a divorcee rarely finds opportunity for a second marriage.

582 The average age at which men and women marry is reported to be rising. Among young men of urban areas, marriage is often delayed because of financial difficulties. The adoption of daughters often poses a social problem. 597 548 The old notion that a daughter may be bought or sold like a commodity remains among some uneducated people. Although the purpose of such adoptions may be that of securing a young companion or maintaining the family lines,

15. United Nations, Demographic Yearbook, 1953, New York, 1953, pp. 276-77.

597 548 many people adopt girls to be employed as servants and, in a few extreme cases, adopt several girls in order to derive profit from their prostitution. A recent household registration indicates that there are about 135,000 adoped daughters on the island, of which abdut 100,000 are said to have been adopted for the purposes mentioned above. They are less 597 daughters than bonded servants, and may be sold or traded frequently and forced to serve in cafes or to engage in prostitution.[16] Many cases of incest and abduction and suicide pacts involve young women who have been "adopted" in this manner and innocently cause the disintegration of a household. Recommendations, however, are being made for correction of this abuse.[17]

V. FAMILIAL SETTING OF THE ABORIGINES[18]

596 Family cohesion within aboriginal families is probably as strong as that in Formosan families.

16. Hsin-she-hui Yüen-k'an [New Society Monthly], VII, 7, Taipei, July 1955, pp. 1-28.
17. Ibid.
18. Sainosuke Fujiksaki, Taiwan no banzoku [Savage Tribes of Taiwan], Tokyo, Kokushi kankokai, 1936, Part II, Chapter 4; Part IV, Chapter 4; Part V, Chapter 2; and Part IV, Chapter 3.